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No. 9.

MAY 1, 1898

Vol. XXXIII.

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SEMI-MONTHLY



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RUPTURE.

SALT LAKE CITY, August 5th, 1896.

To Whom it may Concern:

This is to certify, that I, Joseph Warburton, being a sufferer for more than 30 years with hernia, after using several different kinds of trusses I only received temporary relief. About eight years ago I underwent an operation, the doctor using the knife, I only recieved relief for the time being. On June 20th I went to the Fidelity Rupture Cure Co. and had their truss fitted to me and received my first treatment. I wore the truss night and day for five weeks and took six treatments. On July 25th I was discharged as cured and received my Certificate of Cure which is a guarantee for future exigencies.

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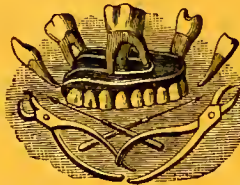
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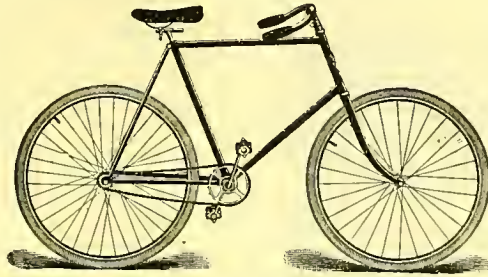
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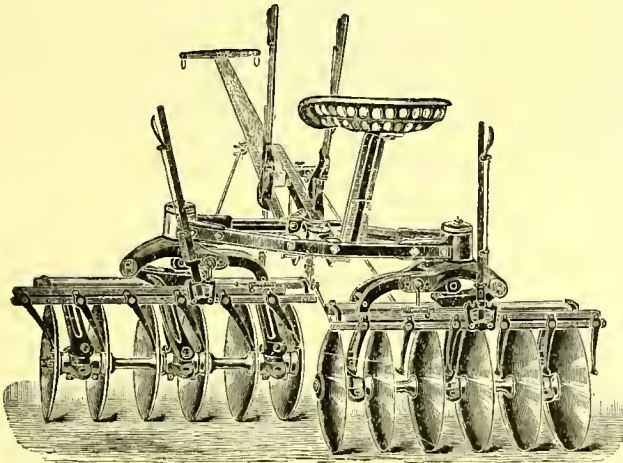
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

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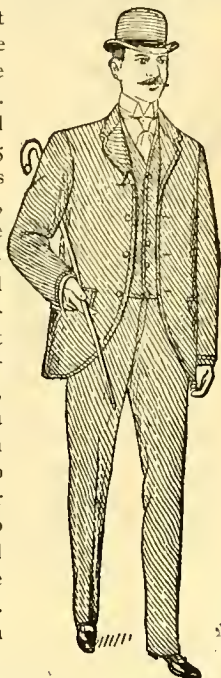
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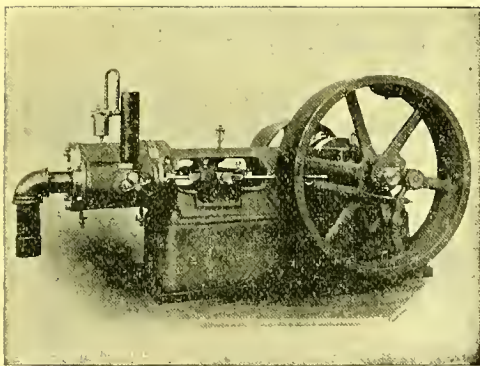
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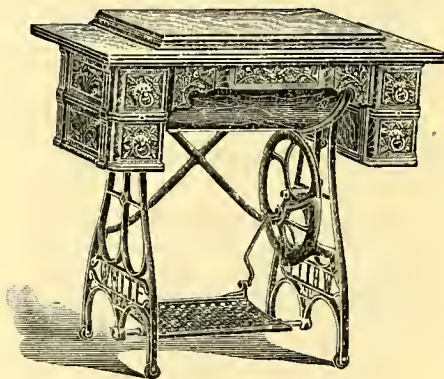
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Organ for YOUNG LATTER DAY SAINTS.

Vol. XXXIII.

SALT LAKE CITY, MAY 1, 1898.

No. 9.

IN THE LAND OF THE CZAR.

IX.

A FOOT journey from Slatoust (or Zlatoust) led us to the summit of a rounded hill, locally called a mountain, from which was obtained an inspiring view of the gentle scenery so characteristic of the western foothills which mark the approach of the Ural chain. The most common of the rock formations in the neighborhood are metamorphic, comprising diabase, mica-schist, and other related varieties, most of which are richly garnetiferous. By the weathering of the rock, the garnets are freed from their matrix, and accumulate on the hill slopes and over the valley floor in profusion. The footpaths leading to the summit, and the bed of every little stream course, are literally covered with garnets. It is doubtful if any fairy story has suggested a more interest-

ing condition of crystal wealth more lavishly displayed. It is true that most of the garnets are rough, opaque, and of dull lustre; yet occasionally a large and brilliant stone is to be found; and to the student of minerals all are of interest.

In the course of another journey from Slatoust as a starting point, an hour's drive in droskies with troika teams brought us to the foot of the Great Taganai, one of the most prominent hills of the region. There are three elevations known by the name Taganai; Bolchoi, Sredny, and Maly, or great, middle-sized, and small Taganai; these are separated by high plateaus from the



MONUMENT MARKING THE CONTINENTAL DIVIDE ON THE NORTHERN RAILWAY, RUSSIA.

Oura!-Taou, or main Ural chain. Even the Great Taganai is of but insignificant dimensions; and excepting the inconvenience of crossing the many streams of great quartzite boulders which cut across the path of approach, a climb to

the top of the hill would be counted but a pleasant afternoon walk. The hill is admired for its bold and imposing appearance as viewed from a short distance; and it owes its name to the esteem in which it is held by the Tartar tribes, "Taganai" meaning, in their tongue, the support of the moon. Among the Urals one looks in vain for the rugged aspects and bold scenery usually associated in thought with a great mountain system; and if he has not prepared himself by a preliminary reading of the existing conditions, the traveler is sure to be disappointed. In place of sharp peaks, deep canyons, precipitous passes, and extensive exposures of the still solid mountain core, one finds on every hand gentle curves, wooded slopes, wide valleys, with forests, and abundant verdure extending even to the summits. Of course this description has reference to the southern part of the chain, and to the summer conditions; there are great mountains among the Urals, and in the northern region the snow lies upon them throughout the year; this, however, is a condition of the high latitude rather than of great elevation. The traveler crossing the mountains in the southern part, with his face to the east, finds it difficult to realize that he is in a mountainous country. Looking back at intervals he may see the exposed basset edges of a few formations, but these are of small extent and afford but feeble contrast with the rounded outlines and smooth features of the general landscape. And on the eastern side of the water divide even these few suggestions of mountain structure disappear. M. Karpinsky, the president of the International Geological Congress, has said: "On the east slope, and at a short distance from the axis, the region loses almost at once its

mountainous character so completely that though its geological structure corresponds with a very complex mountain region, the greater part of it presents an area so flat that relief is less accidented than that of most of the plains of European Russia."

The crest of the chain marks the continental divide. We are accustomed to think of a continent as a large natural division of the earth's land surface, and the purely artificial character of the line which separates Europe



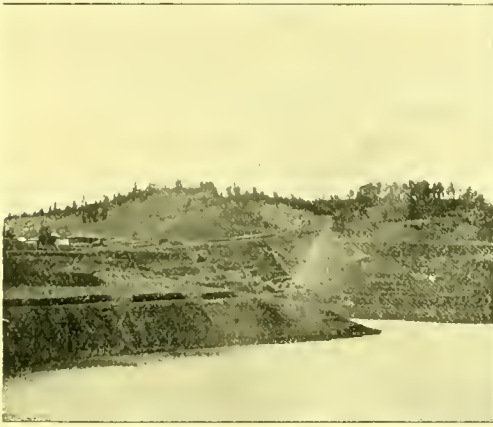
PILLAR MARKING THE DIVIDE BETWEEN EUROPE AND ASIA, ON THE TRANS-SIBERIAN RAILWAY.

and Asia is apparent to everyone who has crossed the Urals. Indeed the Russian government ignores the division, when, as is often the case, convenience is suited in administrative affairs by including within the political divisions of Russia-in-Europe large areas which geographically belong to Asia.

Our second illustration shows the monument which marks the divide on the trans-Siberian railway. The man standing, hat in hand, on the pedestal is on the line; the sitting figure to the

left is in Europe, while the man to the right of the first is in Asia. The sharp peaked elevation in the background is Mount Alexandrovskaja Sopka, a quartzite hill prominent by reason of its rocky barrenness which contrasts with the surrounding wooded slopes.

Another picture of a monument marking the line of division is shown in the first illustration; this stands on the northern railway route, by which we returned to Europe after our sojourn in Siberia. Of the two men standing at the base each is in a different continent. One may here very easily cross the line;



OPEN WORKINGS IN THE IRON MINES AT BAKAL.

in the course of a visit to certain of the platinum mines a few companions and myself had occasion so to do repeatedly, and now we are able to boast of having been in Asia half a score of times at least.

Low as they are, the Urals form some sort of a natural barrier, and the line of the continental divide may be easily determined along their crest; but as shown on every good map of Russia there is a great gap to the north of the chain, and another far greater between

the southern termination of the mountain system, and the Caspian. To the north the course of the Kara river is accepted as the line of separation, and to the south the Ural river continues the continental boundary. As stated, the continents appear under existing conditions as a single land mass; and by usage the name Eurasia is receiving increasing recognition.

There is reason however for the belief that at some period of geological history the continents now appearing as an unbroken land area were actually separated from each other by water. Geologists have pointed out the probable existence of a narrow water body which once connected directly the Arctic Ocean and the Caspian Sea. At present it is possible for small and medium sized vessels to pass from the White Sea to the Caspian without going beyond the Russian boundaries; this they do by means of a canal which connects the head-waters of the rivers Dwina and Volga.

Among the mineral deposits for which the Southern Urals are famous are mines of iron, copper, manganese, gold, and platinum. The iron ores of eastern Russia are of low grade but of exceptional purity; that is, they are practically free from the deleterious ingredients which render almost worthless many ores, even though such contain a higher proportion of iron than is found in the product of the Russian mines. The iron ores of the Urals are mostly hematite or iron oxid and siderite or iron carbonate. These minerals occur in extensive beds often appearing at the surface over wide areas. The ore is most commonly obtained by open workings, few if any shafts or underground passages occurring. The picture, which represents a scene in the iron mines of

Bakal, will convey a good idea of the terrace workings resulting from this method of surface mining. In the left foreground of the photograph great stacks of ore are seen; in this way the material is accumulated during the warm part of the year, at which time only is it possible to work the surface deposits; it is then transported to the smelters during the winter, when sledge travel is excellent and the cost of carriage correspondingly low.

Most of the iron mines, and some other of the mineral deposits of the southern Ural region, are owned, in whole or in part, by the wealthy and powerful Demidof family. A story current in the region is to this effect: The first Demidof to acquire fame was a country blacksmith. Peter the Great once passing with his retinue through that part of the county, stopped at the smithy to have his horse shod. It must be remembered that this monarch was skillful in many of the useful trades, blacksmithing among the number, and that he was noted for his great physical strength. While the smith was shoeing the royal steed, the Herculean czar picked up a horse-shoe and bent or broke it without the use of tools. He did the same with a second horse-shoe, and then in feigned disgust cried out: "Blacksmith, see, your horse-shoes are no good." When the task was done, and the imperial party ready to go, the emperor threw a rouble at Demidof's feet in payment. The smith, himself a powerful man, picked up the coin, and bent it with his hands, as easily as the czar had bent the horse-shoes. "Sire," said the smith, "see, your roubles are no better than my horse-shoes." Peter was pleased with this retort, and straightway took the man into his favor. Then learning that the smith was accustomed

to "make" his own iron, that is, reduce the metal from the ore for his own use, he gave Demidof large tracts of ore-bearing land, on condition that the man should work the mines and pay to the crown a specific part of the profits. Subsequently other minerals were found upon the land thus given, among them rich deposits of gold and platinum. The Demidofs soon became wealthy, and the family now stands among the most powerful of Russian subjects.

J. E. Talmage.

[TO BE CONTINUED.]

THE GOSPEL IN ANCIENT BRITAIN.

**Ancient British Laws and Education—the
Druids—Stonehenge—War Chariots—
Manufactures and General Advance-
ment at the Christian era.**

[*ERRATUM.—In chapter I, page 297, through a misplacement of the types the word Khurim appears. It should be Khumri, and the sentence should read: "Kyrury. As the depressed of Israel were known as the Khumri (which is only the same word in another form)."]

CHAPTER II.

HAVING said so much of the earlier inhabitants of Britain, we will next consider the condition of the nation at the time our Savior dwelt amongst mankind.

In our opinion Britain, at that time, was a decadent nation; it had seen its best days. The corruption of its original religion and the decay in public morality combined with intestine quarrels had, to a large extent, brought about this condition.

Without going to the old chroniclers for information or evidence there are at least four things that bear testimony that Britain had been, if it was not still, a great nation, with many marks of an advanced civilization. It is a most strange circumstance, almost unique in

the history of the world, that English historians have accepted the statements of their national enemies, and utterly ignored or discredited the writings of their own ancient progenitors. That they should accept the writings of Cæsar without question is not surprising when we consider the craze that prevailed for so-called classic literature during the seventeenth and eighteenth centuries, which even today is only slowly disappearing. But though the writings of Cæsar are admirable as a means of teaching British youth good Latin, they are scarcely as valuable in teaching British history; indeed when Cæsar comes to statements concerning his adversaries they, possibly, in some cases, are little more trustworthy than General Weyler's bulletins regarding Spanish victories in Cuba. And stranger still, the ill that Cæsar said about the Britons has been preserved and cherished, the good has been measurably forgotten. Then again, in the earlier decades of the nineteenth century it became fashionable to be skeptical. Everything that could not be proven as easily as "two and two make four" was discredited. The benefit was always given to the doubt. In this prevailing condition of mind amongst English thinkers science, literature, history and everything else suffered, and as far as British history is concerned, every annal or chronicle that carried its readers to days anterior to Cæsar's invasion was discarded and treated with bitterest contempt.

The four things above referred to that show the advanced condition of British civilization are:

1. The justice and clearness of its laws.
2. Its educational advancement.
3. Its vast architectural monuments.

4. Its wonderful military organization.

The laws of the ancient Britons, as codified by Dyonwal Moelmud,* are characterized by their clearness, brevity, justice, and humanity. They have come down to us in the Druidic form of Triads.† That our readers may form their own opinion of their worth we subjoin a few examples:

"There are three tests of Civil Liberty,—equality of rights, equality of taxation, freedom to come and go.

"There are three causes which ruin a State—inordinate privileges, corruption of justice, national apathy.

"There are three things belonging to a man which no law of men can touch, fine, or transfer—his wife, his children, and the instruments of his calling; for no law can unman a man, or uncall a calling.

"There are three things that require the unanimous vote of the nation to effect—deposition of the sovereign, introduction of novelties in religion, suspension of law.

"There are three civil birthrights of every Briton—the right to go wherever he pleases, the right, wherever he is, to protection from his land and sovereign, the right of equal privileges and equal restrictions.

"There are three things free to every man, Briton or foreigner, the refusal of which no law will justify—water from spring, river, or well, firing from a decayed tree, a block of stone not in use.

*Dyonwal Moelmud was the hereditary Duke of Cornwall, who by general consent of the Britons was made Sovereign paramount. His reign of forty years was one of great prosperity and material advancement. He is said to be the father of that Breanus who in B. C. 390 (?) captured Rome.

†Triads—Poetical histories of the ancient British Bards in which the statements made or facts recorded are grouped by threes; three things or circumstances of a kind being grouped together,

"There are three orders who are exempt from bearing arms—the bard, the judge, the graduate in law or religion. These represent God and His peace, and no weapon must ever be found in their hand.

"There are three thieves who shall not suffer punishment—a woman compelled by her husband, a child, a necessitous person who has gone through three towns and to nine houses in each town without being able to obtain charity though he asked for it."

Rev. R. W. Morgan, in his *History of the Ancient Britons*, says with regard to their laws:

"These and other Primitive Laws of Britain, not only rise far superior in manly sense and high principle to the laws of ancient Greece and Rome, but put to shame the enactments of nations calling themselves Christians at the present day. They contain the essence of law, religion, and chivalry. A nation ruling itself by their spirit could not be otherwise than great, civilized, and free. One of their strongest recommendations is, that they are so lucid as to be intelligible to all degrees of men and minds."

The Druids were the priests and educators of the Britons, and not only of the Britons but of the Gauls and other peoples.* In Cæsar's days Britain was the stronghold of Druidism, and the youth of the surrounding regions of the continent of Europe used to be sent to Britain to be educated.

In numerous respects the religion of the Ancient Britons resembled Buddhism, though long before Christianity was introduced it had been corrupted

by Sabianism,* a worship in all probability the result of intercommunication with the Phœnicians. The original faith was so pure that its friends have brought forward the argument that it was of Israelitish origin; indeed, but a slightly changed form of what had been revealed to the Hebrew patriarchs by Jehovah. Evidently by what is still known of their belief the Britons possessed the world wide traditions regarding the creation of the world that so nearly resemble the account given in the Book of Genesis. The leading principles of their faith were: God is an Infinite Spirit, the Creator, the Savior or Preserver and the Re-creator. God is self-existence; from him all creation emanated and unto him it is always resolving and will always continue to resolve itself back. In this last named idea is contained the ever-fascinating thought of re-incarnation and the ultimate merging of all man in to the Deity. With the little that we know of their religion, some of the Druidic ideas seem somewhat contradictory. For instance, they believed that matter is the creation of God, but also that the universe is in substance eternal and imperishable, but subject to successive cycles of dissolution and renovation. Further they taught that "the soul is a particle of the Deity, possessing in embryo all its capabilities." Death or the dissolution of the present material organization is simultaneous with the assumption of a new existence. The soul passes through an indefinite number of these migrations till it attains Deity. Regarding sin they taught that perfect repentance is

*"The system of Druidism," says Cæsar, "is thought to have been formed in Britain, and from thence carried over into Gaul; and now those who wish to be more accurately versed in it go to Britain, in order to become acquainted with it."

*Sabianism, the creed or worship of the Sabians, a sect of ancient Persia and Chaldea who recognized the unity of God, but worshipped beings supposed to reside in the heavenly bodies, the common people extended the worship to the heavenly bodies themselves.

entitled to pardon. That repentance is perfect which makes the utmost compensation in its power for wrong doing inflicted and willingly submits to the penalty prescribed. The justice of God cannot be satisfied except by the sacrifice of life for life.*

A recent writer† thus describes the Druids:

"The Druidic temples of religion and astronomy had existed long before the arrival of Julius Cæsar. Some of their colleges had several thousand students.‡

"From this circumstance, it is evident that, when such numbers were able to devote themselves, to study, the population must have been great. We are told that the Druids had a sublime system of moral and theological instruction. Julius Cæsar asserts that their priests, above all things, inculcated the immortality of the soul, affirming that this truth was the highest of all motives for living virtuous lives. As priests they were sacred, as legislators politic, as philosophers enlightened and humane, their characters venerable and peaceful. Their government was entirely patriarchal. Beneath their widespreading oaks they sacrificed at their altars, and they gave laws to the nation. All controversies, public or private, were decided by them. In woods and caves where they dwelt their lives were distinguished by simplicity and austerity, and by their great knowledge, wisdom and virtue they acquired a sovereign influence over the minds of the people. The impious

were awed by their power, the virtuous encouraged by their favor. But the well-known meekness and benevolence of these venerable and philosophical teachers could not save them from malevolent and unjust accusations. Like the early Christians, whose tenets were depicted in odious colors, and who were accused by their enemies and persecutors of feasting upon murdered infants, so the Druid priests have been said to have sacrificed innocent children. There is probably no more truth in one story than in the other. These venerable priests who ruled ancient Britain perished by the sword of their Roman conquerors. Under the administration of Suetonius Paulinus, A. D. 61, the Druids, being considered the chief obstacle to the establishment of Roman power, were attacked and slaughtered in Anglesea, where the chief of their order lived, and with them perished all of their ancient records."

This lady's description of the Druids is very different to the ideas prevailing fifty or one hundred years ago regarding them. Then all the blacker charges against them were almost universally believed; and the sacrifice of hosts of human beings regarded as their chief delight, the leading ceremony of their barbarous creed.

But research is justifying the Druids as it is correcting many other errors of accepted history.

(TO BE CONTINUED.)

*"The Druids hold that by no other way than the ransoming of man's life by the life of man is reconciliation with the Divine Justice of the immortal Gods possible." Cæsar's Commentaries, Book III.

†Emma Boore in "Wrekin Sketcher"

‡"The students at these colleges numbered at times 60,000 souls, amongst whom were included the young nobility of Britain and Gaul." Morgan's History of the Ancient Britons.

SOME men never count their money so carefully as when they are giving it to the poor.

THERE is a great difference between neighborly friends and friendly neighbors.

THE UNITED STATES NAVY.

How It Dwindled in Power and Significance after the Civil War—Its Reconstruction and Present Efficiency.

WHEN the turmoil and carnage attendant upon the four years in our history known as the Civil War were at an end, and when the white wings of a much needed and welcome peace had once more spread themselves over our beloved land, the United States had one of the greatest navies of modern times.

The conflict had been long and terrible, and had exercised the resources of the country to their fullest in many directions. This was almost as manifest in the Navy Department and upon the rivers and ocean as upon land. While the North lost many important water engagements it won many more. Its energy and persistency had brought into existence a fleet that was a power in the earth. That it should have been permitted during the twenty years that succeeded a termination of hostilities to dwindle into a naval nonentity is a sad commentary on the judgment and foresight of those who stood at the helm of government.

When Lee gracefully surrendered his sword, and his brave comrades grounded their arms at Appamatox, and when Grant in the magnanimity of his great soldier's heart sent them home to do "their spring ploughing," it is true that the necessity for the maintenance of a big fighting force upon either land or sea had been very much reduced. But it did not warrant the neglect of our naval affairs that followed and which placed us in an almost utterly defenceless state for a long period. Immediately after the war the government ships of value were disposed of for commercial and other private purposes.

Vessels that had been rendered useless through service and cruisers that had become impaired from lying idle in the docks were "taken out of commission and not replaced."

This policy continued until 1882, when the aggregate naval force of the United States numbered but thirty-one vessels; twenty-seven of these were



PRESIDENT WILLIAM MCKINLEY,
COMMANDER-IN-CHIEF OF THE UNITED STATES' LAND AND
NAVAL FORCES.

entirely of wood. In the days of their construction they were among the best ships afloat, but were now almost obsolete, not only as to construction but as to equipment as well. Other nations had profited much more by the great lessons learned from our ironclads, the *Monitor* and *Virginia*, than we had our-

selves. Our engagements of those times had been watched with interest and amazement by the European powers, which commenced to build up and strengthen their own navies along the lines of superiority that ours pointed out. Our weak condition in 1882 caused Secretary Chandler in his report to say:

"It is not the policy of the United States to maintain a large navy, but its reputation, honor, and prosperity require that such naval vessels as it possesses shall be the best which human ingenuity can devise and modern artificers construct. Our present vessels are not such and cannot be made such. They should be gradually replaced by iron and steel cruisers, and allowed to go out of commission."

It is a noticeable fact "that in 1882 there was only one high-power cannon in the navy, while there were nearly 1900 naval officers, making the proportion of fifty-nine officers for each ship, and one for every five seamen." This condition was exploited so vigorously that during that year Congress authorized the building of three ironclad battle-ships, the *Chicago*, *Atlanta* and *Boston*, and the dispatch steamer *Dolphin*.

Since that time the knowledge of naval warfare and the building of maritime engines of destruction has increased with such rapid pace as to make these vessels almost antiquated. Neither of them was armored. The *Chicago* had a displacement of 4500 tons, and a speed of fourteen knots an hour. Secretary Chandler claimed for her the distinction of being the best unarmored fighting and cruising vessel then built, and that she had no superior in speed, endurance or armament. The displacement of the *Boston* and *Atlanta* was 3,000 tons each and their speed thirteen knots. The *Dolphin's* speed was fifteen knots and

her displacement 1,500 tons. The aggregate cost of these four ships was \$2,400,000, considerably less than the amount now expended on a first-class battle ship. In 1883 the double-turreted monitors, *Puritan*, *Amphitrite*, *Terror* and *Monadnock*, whose keels had been laid years before, were completed and launched. The four vessels previously named did not reach the standard of expectation placed upon them, notwithstanding Secretary Chandler's eulogistic report of the *Chicago*. Then as to the *Dolphin*: she was calculated to be a commerce destroyer.

But it was apparent that with a capacity of fifteen knots an hour she could not succeed in destroying merchantmen who were now attaining a speed of twenty knots.

The greatest impetus that was given to the re-construction of our new navy was that by William C. Whitney who succeeded Secretary Chandler. Secretary Whitney, in calling for bids for the armament of new vessels, made it obligatory that they be constructed by home manufacturers and of home material. Negotiations were entered into with the leading steel manufacturers of this country whose interest was now thoroughly aroused. The result of this policy was most wholesome, and today the United States has probably the best warship armor manufactories in the world.

In 1885 Congress authorized the building of two cruisers and two gunboats; in 1886 there was an order for iron-clad vessels, each to have a displacement of not less than 6000, and each to cost, exclusive of armament, \$2,500,000. Recognizing the importance of increased coast fortification Congress in 1887, appropriated \$2,000,000 for that purpose. Still the amount was insignificant

as compared with the needs of the time, and Secretary Whitney continued to agitate further improvements and additions to the naval service. His efforts were not without avail, for gradually Congress saw as he saw and acted accordingly. At this time the vessels, inclusive of the monitors, completed and uncompleted, composing the navy were: The *Dolphin*, *Boston*, *Atlanta*, *Chicago*, whose building was begun in 1883; the *Charleston*, *Baltimore*, *Newark*, *Philadelphia*, *San Francisco*, protected

town, *Yorktown* and *Petrel* were launched in 1889, the first named made a record for speed that was unparalleled in naval history by a boat of her displacement. The speed attained was 20.39 knots an hour.

It will be observed that by this time the United States had built several good cruisers. But it was still without a good navy. While Congress had partially awakened to the necessities of the hour there was still a great diversity of opinion among the nation's law-makers



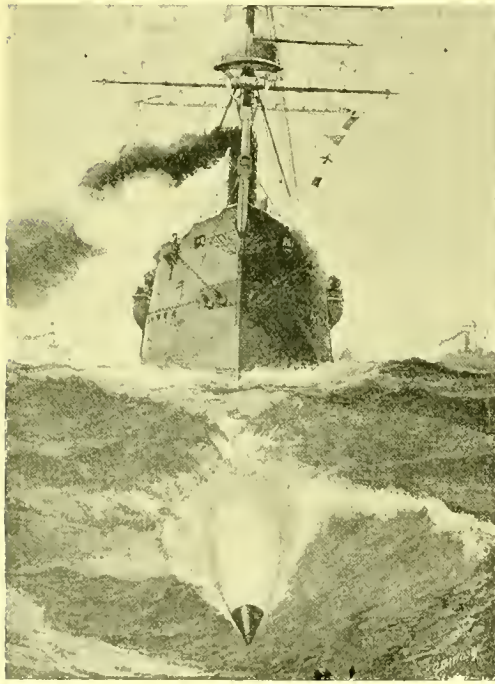
BATTLESHIP OREGON.

SPLENDID WAR VESSEL WHICH LEFT SAN FRANCISCO VIA CAPE HORN SEVERAL WEEKS AGO TO JOIN THE AMERICAN FLEET IN CUBAN WATERS, AND NOW BEING AWAITED OFF THE SOUTH AMERICAN COAST BY SPANISH MEN OF WAR AND A NUMBER OF TORPEDO BOATS.

cruisers whose construction was commenced in 1887-8, and the gun-boats *Yorktown*, *Petrel*, *Concord*, and *Bennington*, whose keels were laid during the same last two years. But this was not all. The building of five armor-protected cruisers had been authorized during this period, and the dynamite cruiser *Vesuvius*, with a guaranteed speed of twenty knots and an up-to-date torpedo boat with a speed of twenty-three knots an hour were under construction. When the *Baltimore*, *Charles-*

as to the propriety of increasing our nautical power from a fighting standpoint. But the sentiment for better offensive and defensive facilities gradually grew. It was recognized and advocated that the United States should not only have one navy, but two, one on Atlantic and another on Pacific waters. In 1889 Secretary Tracy recommended the construction of eight ironclad battleships. He likewise called attention to the necessity of torpedo-boat construction and the important part they were

destined to play in the maritime warfare of the future. In 1888 the keel of the *Texas*, the first of our modern battleships, was laid in the Norfolk navy yard, and in 1889 the construction of the ill-fated *Maine* was commenced in the Brooklyn navy yard. The displacement of these ships was 6,314 and 6,648 tons respectively. In 1890 Congress authorized the building of three more armed



CRUISER CHICAGO AND TORPEDO SHOT.

battleships and another cruiser. In 1891 authority was given to construct still another cruiser, a duplicate of the one authorized in 1890. These were designed to be powerful and fleet, with a tonnage displacement of 7,500 and a speed of twenty-two knots an hour.

The vessels under construction in 1891, according to Abbot, were the monitors *Puritan*, *Amphritite* *Monad-*

nock, and *Terror*, which had been begun in 1874, but had been neglected in subsequent years; the *Maine*, the *Texas*, the coast defense vessel *Monterey*, which was launched in 1891; the *New York*, which has come into such prominence as a Spanish prize taker in Cuban waters the last couple of weeks; the *Cincinnati*, *Raleigh*, *Detroit*, and a practice-ship which had been authorized by the act of 1887; the harbor defense ram *Katahdin*; gun-boats No 5 and No. 6, authorized in 1889; the *Indiana*, *Massachusetts* and the *Oregon*, the latter now somewhere on the South American coast en route from San Francisco to join the 'regular fighting forces of the United States navy off the Havana harbor; also protected cruisers Nos. 12 and 13.

In 1890 the *Newark*, *Concord*, and *Bennington* were launched and given trial trips. The accomplishments of the *Newark* were such as to reflect the highest credit upon her builders and make her a splendid acquisition to the navy.

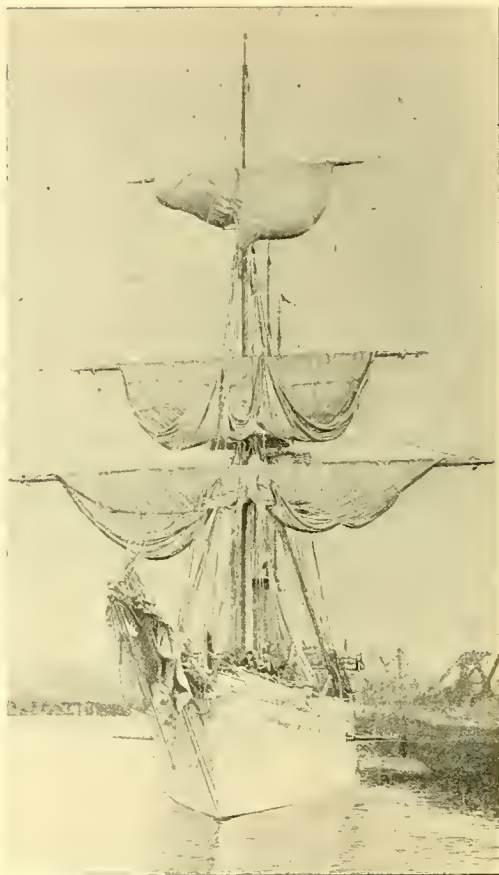
The tests applied to the other two were also satisfactory, but in a lesser degree. In 1891, through an appropriation of \$25,000 for arms for a naval militia, six states were able to get together an organized force of more than 1,000 men. In 1892 the *Iowa*, the United States' largest and one of her finest battleships at the present time and the *Brooklyn*, which attracted so much attention and provoked so much favorable comment from naval experts while participating in the great maritime pageant of Queen Victoria's jubilee, were provided for. Their respective tonnage displacements are 11,296 and 9,150. During this year the cruisers *Texas*, *Columbia*, *Olympia*, *Raleigh* and *Cincinnati* and the gun-boats *Maheias* and *Castine* were put to sea.

Secretary Herbert entered upon his official duties in 1893, and during that year the battleships *Indiana* and *Massachusetts* and the armed commerce destroying cruiser *Minneapolis* were launched, as were also the exceedingly fleet unarmored cruiser *Marblehead* and the coast defense ram *Katahdin*. Three 1200 ton gun-boats designed for use in Oriental waters were also authorized in 1893. This year witnessed marked progress in various branches of navy department works. Secretary Herbert had secured the appointment of a board of naval officers. As a result, improved small-arms, equipment, and smokeless powder were introduced and the building of three torpedo boats begun. In 1894 the *Indiana*, *Texas* and *Oregon* were launched, and during the following year were accepted by the government.

In 1895, on the strength of Secretary Herbert's efforts, and the assistance given by the naval board referred to, still further advances were made, chief of which was the authorization by Congress to build two steel and nickel-plated battleships, which should eclipse anything previously undertaken in that class, and which should cost approximately \$4,000,000 each. But the spirit of liberality did not end here. The construction of twelve torpedo-boats was also authorized. Congress specifically provided that one of these two great battleships should be given the name of *Kearsarge*, in honor of the splendid old craft that went to her doom on the rocks of Roncador Reef, in 1894. Both vessels will have a number of new and novel features which are regarded as highly advantageous while engaged in combat. They will carry two turrets of two stories each, from which splendid opportunity is given to concentrate firing upon any desired place. This in-

formation from a well-known naval writer is of special interest:

"An estimate has been made that the *Kearsarge* will carry enough ammunition to kill or disable a million persons, and that he will be able to discharge it all within a period of five hours. Accommodations will be provided for five



THE NEWPORT.

hundred and twenty officers and men. The *Kearsarge* and her sister ship, which will be called the *Kentucky*, will carry heavier armor and guns and a greater quantity of the latter than any battleship in existence or in course of construction." Both of these great floating

fortresses are rapidly nearing completion and will add wonderfully to the strength and fighting power of the United States navy.

The magnificent battleship *Massachusetts* was given her official test and trial trip in 1896. She promptly and easily outranked every other battleship, domestic or foreign, in the point of speed, reaching a maximum of 17.03 knots, and averaging 16.15 knots for four consecutive hours. It was a remarkable record, without precedent in naval history, and one of which the navy department was very proud. Experts also declared her to be superior to all other battleships in armament and the "foremost war-vessel of the world."

Three big battleships now under construction in the navy yards of the United States are the *Allabama*, the *Illinois* and *Wisconsin*. But it will be a considerable time before they will be ready for service. Work on them, however, is being industriously prosecuted, and when they are put into commission the strength of the navy will be greatly augmented. The *Allabama* and her sister battleships will each measure 368 feet in length, will have a maximum draught of twenty-five feet, and a displacement of 11,525 tons. The armament is heavy and most effective, and includes four thirteen-inch, fourteen six-inch rapid fire-guns, seventeen six-pounders, six one-pounders, and four broadside above-water torpedo-tubes. That these ironclads are not now ready for use is a matter of national regret.

Recent accessions of considerable value to the navy have been made by purchase. Among these are the *New Orleans* and *Nichterov*, formerly Brazilian cruisers, and the torpedo-boats *Gwyn* and *Talbot*, all of English construction, and all new. The *Gwyn* on

her trial trip attained a speed of more than twenty-one knots an hour.

What achievements the new navy of the United States will be able to record in the contest upon which it has now entered; what laurels it will be able to win can only be judged by the precedents of days long since passed and of the righteousness of our cause. And that the cause this country has espoused is a righteous one is as certain as "justice is immutable, immaculate and immortal." Never was a nation more patient and unselfish in the championship of a great principle than the United States has proved itself to be in the manifestation and extension of good offices toward the struggling, heroic and terribly maltreated people of Cuba, the pearl of the Antilles. The United States wanted no conflict with Spain; she has no desire to wage a war of conquest; her mission is of a higher and better order than that which has characterized the nations of history. In her own infancy she cast off the shackles of slavery and oppression, and established herself free and independent. She has tasted of the sweets of liberty and grown strong upon them. The privileges that she enjoys she is willing to accord to others. Her rapid development and constantly increasing power are living testimonials of the stability and worth of popular government—

"The hope of all who suffer,
The dread of all who wrong."

Colonel Argus.

It is easy to lose a friend; but a new one will not come for calling, nor make up for the old when he comes.

No matter what sort of emotional tempest you may have experienced, your heart is not pure unless your life is clean.

TOPICS OF THE TIMES.

THE GATHERING—ITS ADVANTAGES.

As time rolls on, the Latter-day Saints see additional reasons for giving glory to the Lord for the plan of salvation that He has revealed in our day. I refer now to salvation which provides for the body and its safety as well as for the safety and eternal happiness of the spirit. The Gospel as revealed by the Lord contributes to and makes perfect the enjoyment and happiness of men spiritually. It supplies all their desires. It leaves no room for yearning for something that cannot be obtained—for a knowledge that is beyond reach. In this respect the Gospel differs from all man-made systems. In them there is a void, a want of certainty, a something to be desired. Not so, however, in the Gospel. It feeds the soul. It enlightens the mind. It supplies every deficiency. In this it stands in striking contrast with all of the systems of philosophy or religion which have their origin in man's agency.

But while the Gospel has this effect spiritually, let us look at its effects upon man's temporal surroundings. Just think what a condition the Latter-day Saints would be in if they were to remain scattered among the nations of the earth, in the places where they received the Gospel! They would be exposed to constant temptations and sins. Difficult as it may be in some instances in Zion, where the Saints have gathered, to keep from the evils and vices of Babylon, how much greater would be the difficulty for Latter-day Saints to live according to the requirements of their religion if they remained scattered among the nations of the earth!

Knowing the condition that mankind would be in in the last days, the Lord

provided a plan by which His purposes should be brought to pass. It needed a plan by which salvation would not only come spiritually to men, but salvation that would reach the entire man—body and spirit—and would save him in his entire being from the terrible evils that were to come upon mankind generally in the earth.

The calamities which the Lord foretold should fall upon the wicked inhabitants of the earth in the last days have been of a most fearful character. There should be earthquakes, tempests, pestilence, famine, war. How could His children escape if they lived scattered over the face of the earth?

Foreseeing these dangers, the Lord instituted the gathering of His people from all lands, that they might "stand in holy places, and not be moved."

Already the Latter-day Saints have seen the great advantages which they possess in being united together and gathered out from amidst the confusion and wickedness that prevail throughout the earth. But we have not yet begun to realize the wonderful advantages which our religion has in store for us in this plan of gathering from all lands to Zion. Our position possesses advantages which are readily perceived, and which men not of our faith begin to recognize, and which will be more and more perceptible to them as the years roll by.

These valleys of the Rocky Mountains possess great climatic advantages. They are the sanitarium of the continent. Surrounded by long stretches of desert, they are very secluded, and cannot be encroached upon as other parts of the land can be. Pestilence cannot have the field for action in such a region as it could have in other localities. The valleys to which the Latter-day Saints

now gather are not so likely to suffer from drouth as do the lands which depend upon rain for their crops. As to war—now that the probability is that our nation will be involved in war with Spain—what place so safe for the inhabitants of the land as the valleys of these Rocky Mountains?

Our enemies, when they mobbed us and compelled us to leave the lands which we had purchased and of which we were possessed, had no idea of the benefits that we should receive by the expatriation which they forced upon us. They thought it would destroy us.

President Young, in the early days of our settlement here, perceived the great advantages that this country furnished us. He saw the strength of our new position, occupying the backbone of the continent, a commanding position between the two oceans; and he frequently dwelt upon these advantages, praising God for the kind providence which He had exercised in our behalf.

The Latter-day Saints generally do not perceive or appreciate how much has been done for them in leading them to this land. In fact, it is impossible for the human mind, unaided by the spirit of revelation, to comprehend the greatness of the future and the grandeur of the destiny of the people to whom this land has been given as an abiding place. It is true that we are not the sole possessors of these mountain valleys. Thousands of others have come, and will continue to come, to reside here. But the Latter-day Saints have made their impress upon this country, and the influence of that impress will always be felt. They have given shape to the polity that will prevail; and though they may be warred against, and efforts be made to destroy their influence, they must grow, and the virtues which they

possess, and which, I trust, they will continue to cherish, will give strength and power to them that no other people can hope to exercise. It is not the numbers of the Latter-day Saints that gives them weight in the world so much as it is their union and their distinctive virtues, which in the struggle for existence and supremacy always give victory and triumph to their possessors. If the Latter-day Saints desert the principles of the Gospel, and abandon themselves to the vices and corruptions that prevail in the world, and to which they would have been subjected had they remained in a scattered condition, they would have no more power than any other people of like number. But that which will ever give them superiority, so long as they possess them, are those virtues which their religion makes imperative upon them, and without which they cannot remain the people of God. There can be no question about the future destiny of what are called the Mormon people, if they will only be true to themselves. In individual cases, history teems with illustrations of the advantage in the struggles of life which the virtuous man has over the unvirtuous, the upright man over the crooked man, the clean pure man over the filthy, vicious man. And as with individuals, so with peoples. The moral, upright, truthful, industrious, temperate and virtuous people, possessing high ideals, always succeed. This is the history of mankind. If the Latter-day Saints will only live up to their ideals, there can be no question as to their future. With the advantage which they possess in the land where they reside, their future is assured, and every day will give us increased reason for thankfulness that the Lord has revealed the doctrine of the gathering together of His Saints.

The Editor.

DRIVING HOME THE COWS.

It was a rainy day, trees and soil were soaked with moisture. But at evening the dark bank of clouds gradually parted, showing an ever-widening band of crimson in the west, and a fresh breeze sprang up, which now and then brought fairy showers from the moist trees. A little boy lingered at the gate of the farm-yard, swinging aimlessly back and forth.

"Come, Jack," called a voice from the barn, "it's time you were off for the cows. Hurry up, and don't stand there dreaming."

"I wonder why folks think I am dreaming," thought Jack, as he sauntered down the lane, his bare feet leaving every impress on the soft, damp earth. He was a sturdy chap of about ten summers, with keen gray eyes and a shapely head, covered with a mass of light, wavy hair, which here and there poked through the holes of his tattered straw hat. A pair of patched trousers, supported by a single suspender, and a checked shirt completed his outfit.

He pattered along through the puddles till he came to a clump of cedars, and there stood for several minutes deliberately surveying a nest of young robins, much to the consternation of the mother bird; then walked slowly on, wondering to himself how birds could keep so nice and dry in a house without a roof and only the old bird's wing for an umbrella.

Then, with a low whistle, he sprang across the ditch and darted towards the wood, now and then calling, "Come boss, coo boss" to the cows, who were leisurely eating the fresh grass. But before Jack reached them a squirrel darted from under a pile of brush and scampered across the lot, while Jack followed in hot pursuit. Into the wood the agile little creature fled, and up a

stately oak, and there, in happy security, mockingly surveyed its pursuer, who, panting for breath, sat down on a log and poked with his bare toes the soft, damp moss. Above, the trees were dark and glistening, and all around nodded delicate ferns and grasses, fresh and bright after the rain.

At last the cows were started homeward. Solemnly they walked along, one after another, great, gentle creatures, with large, soft eyes and glossy flanks, tossing their heads now and then to drive away a drowsy bee on its way to the hive. And Jack trudged along behind, thinking to himself, 'How like our class that is. There's old Spotty, always first; that's like Tom, he's always ahead. And here's old Molly, comin' along last; that's like me, thinkin' about makin' a new kind of pea shooter instead of my sums.'

But, tossing back his head, the child's gaze was fixed on the beautiful sunset. The blue dome of heaven was fringed by soft gray clouds, tinged with pink that gradually deepened into crimson.

The gray eyes kindled; the whole face expressed the admiration and wonder of the child's soul.

"Wonder what they're made of. Look as soft as down, but so bright and pretty. Wonder what makes everything go along so—sunset every evening. Suppose I could ever reach them if I had a—"

But here a voice interrupted the child's meditations:

"Come, Jack, put down the bars and hurry up. What have you been dreaming about? You should have been here half an hour ago!"

A PURE heart is the natural abode of happiness.

STORIES FROM THE BOOK OF MORMON.

Abduction of the Lamanite Maidens.

THE daughters of the Lamanites were like the young folks of other nations—full of fun and high spirits. There was a pretty, romantic spot in the land of Shemlon where they used to gather to dance, play games and have a good time. One day when a few were thus making merry a number of men rushed into their midst and carried off twenty-four of their number. The others ran home and alarmed their parents and friends. The Lamanites, who were very fond of their children, were of course very angry. The girls said that the men who carried off their companions were white men, so the Lamanites at once decided that they must have been some of the people of Limhi. Without looking into the matter any further they determined to have revenge. So they gathered their warriors, and with hearts full of hatred and cruel anger they poured forth to slay the Nephites.

The people of Limhi knew nothing of what had happened. They were very much surprised when their guards came hastening in bearing the unwelcome news that the hosts of the Lamanites were upon them. In all haste Limhi got together all his men who could be reached, and they went forth to meet the enemy. A desperate battle followed. The Lamanites were furious at the wrong which had been done them, while the Nephites were fighting for home, life and liberty. They knew that if they were overcome they would be made slaves. With this feeling they fought with such desperate courage that even the fierce anger of the Lamanites could not withstand them. In the retreat the king of the Lamanites was wounded and left among the slain.

There the Nephites found him. They took him to Limhi, who asked him how it was that when his people had not broken any treaty the Lamanites had made fresh war upon them. The king told the story of the abduction of the young maidens in the land of Shemlon, but none of the Nephites knew anything about it. This surprised the king of the Lamanites, and he felt sorry that he and his people had acted so hastily, and that so much blood had been shed without cause.

Then Gideon, who was a captain in the Nephite army, spoke up. He said he believed he knew who it was that had done the wrong. He thought it was the wicked priests of King Noah who were driven into the wilderness by the enraged people when Noah was burned. They had no wives of their own, so they had formed this plan to get some. They would rather have Lamanite wives than none at all; they did not like living alone. What Gideon suggested proved to be true.

These Lamanite maidens were faithful to their husbands, though they had been courted in such a rough manner, and had been compelled to marry whether they wanted to or not. We afterwards read of these priests and their wives living in a land which was called Amulon, it being named after the leader of the priests, he bearing that name.

There is a moral that we can learn from this story:

It is that one sin, unrepented of, will always lead to more. The priests of Noah through their sinful lives had lost their families, they then added to their evil deeds by stealing these young maidens and forcing them to live with them as their wives.

POINTS TO BE REMEMBERED IN THIS STORY.

That on a certain day a number of

young Lamanite maidens were gathered for pleasure in a pleasant spot in the land of Shemlon. That while amusing themselves with games and dances a number of strange white men rushed

Limhi defended themselves so stubbornly that they drove the Lamanites back. That among the wounded they found the king of the Lamanites. When questioned he explained why his people



ABDUCTION OF THE LAMANITE DAUGHTERS.

upon them and carried off twenty-four of their number. That this cruel act so angered the Lamanites that they attacked the Nephites without making any enquiries. That the people of

had come to battle. The Nephites knew nothing of the matter, but Gideon suggested that the priests of King Noah were the guilty men. That this proved to be true. That the Lamanite maidens

though captured so rudely made faithful wives. That we can learn from this story that one sin, unrepented of, will ever lead to more.

SKEPTICISM.

THE age of the restoration of the Gospel, in which Christ has revealed Himself to the children of men, for the purpose of fulfilling all things," has been not inaptly compared to the age in which occurred His birth at Bethlehem. At that time we are told all the gods of the civilized world, then constituting the empire of pagan Romen, by being gathered together at one shrine and exposed to the glare of a common civilization, had lost their divinity as the worshipers had lost their separate identity and power; and the people, deprived of their respect for dumb idols, and tickled by the theories of a new but still pagan philosophy, became a generation of skeptics. So our own age has been styled an age of skepticism.

We now find many so far advanced, as they think, in learning and civilization that they seem to rise in finite knowledge above the infinite wisdom of God and to deny the divinity of the holy scriptures, and even in some cases of God Himself. Among our own people, too, it is not uncommon to find the skeptic or the atheist, often in disguise, artfully working to dampen or extinguish the spark of faith kindled in the hearts of the youth. I believe there is no other class so enthusiastic for argument, so pretentiously erudite in their reasoning, and who use so much subtlety to enforce their professed convictions upon the minds of others; and I believe none can be found so anxious to meet an audience of young men whose uncultivated or readily yielding minds

they can hope to incline from a belief in in the Bible or in God. This character of people among the Latter-day Saints have usually been such as have, through error or transgression on their own part, lost, or been ashamed to entertain or profess, a belief in the religion of our people. Then we have seen them coming out as open skeptics or even infidels and using every subtlety of argument and sophistry that study or ingenuity might enable them to command to draw away the weak in faith from belief to unbelief, from system to annihilation of system. Next they have become "spiritualists" and, admitting that which is most inscrutable in religion itself, they have endeavored to wrench away from the moorings of their faith in the organized church of God any whom they could get to listen to their sophistries and witness their dark and mysterious practices, to become followers of no system, no organization, and connected with no society or body having any head or governed by any recognized method or direction other than by contradictory and misleading messages from the world of disembodied spirits by means of mysterious rappings, etc. After employing the force of their intensely studious minds for years in this direction, becoming dissatisfied themselves, they have dwindled off again into still more heterogenous unbelief until, tired of disorganization, they have begun to organize under a new name, as theosophists whose greatest leader, they profess, was a woman and a character difficult to understand, and that her successor is a supposed re-incarnation of her own soul now in embryo and obscurity, in person of one of another sex and nationality, in a far distant part of India. For the tenets of their new faith—for it would now almost seem

that they have one—they have searched deep into the misty relics of antiquity and through the mythology and indefinable creeds of prehistoric ages, to produce something that they hope shall satisfy the belief of unbelievers.

The great philosopher Socrates declared to his pagan friends that it was at least safer to believe in the immortality of the soul and the existence of a supreme being, for if it is true, said he, we gain everything, if false we lose nothing. Our young people should weigh this seriously. When one would estrange their minds from all system, and from all faith they may entertain in religion, they should pause and ask the insidious adviser what he has to offer to take the place of what he would destroy and the comforts of which he would deprive the possessor. Can he hold out any comfort for the future, any assurance or even hope for the living, any life or resurrection for the dead? Can he erect a new fabric upon a better foundation?

The infidel, while tenacious to make one cast to the winds all the belief he ever possessed in reference to religion or divinity, for the mere theorizing of the human mind, will himself refuse to believe anything that he cannot see with his own eyes, hear with his own ears, perceive with his own senses, and will claim that no belief and no faith should be entertained that cannot be demonstrated by this standard. I often think, what absurdity! Because I have never seen the city of New York shall I deny that it exists? But you say, it is so apparent; circumstances and testimony all conspire to make you believe in the existence of New York. I admit it, but in believing it I do so without seeing the object or perceiving the fact by my natural senses. If I could go, as has

been done before, to one of the south sea islands where the balmy air of summer prevails throughout the entire year and the natives have never heard of frost or felt the chill of cold, and tell them that where I came from the water in those shallow brooks, during a great portion of the year, would be congealed so that it would be as solid as the ground upon which they were walking, should I expect that people to believe my statement without their actually perceiving the fact with their senses? Yet if they do not believe it they would be refusing to give credence to one of the paramount truths of nature.

Then our atheistic friends go headlong into denunciation and abuse, and try, when they cannot persuade, to drive by force of sarcasm and invective the soul from its moorings in the truth. By them, we may say, Isaiah was not merely sawn asunder—he was chopped into mincemeat; the weeping prophet is drowned in his tears without a thought of sympathy; Daniel is both cast into the lions' den and devoured by these astute philosophers; and old Jonah is swallowed by a more formidable whale than ever opened his mouth for him in ancient times, for they refuse to cast him up again. They profess that a most brilliant light has been shed upon their shining minds, a most salubrious draft of the air of wisdom has burst upon their keen and cultivated senses. I will tell you what kind of an invigorating stream of light, what kind of an exhilarating gust of air they have felt. Just the kind that was felt one dark, close night by an old man when taken almost to suffocation with a fit of asthma. You may believe he was in extreme misery, hardly able to breathe at all, when he made out to speak breathlessly to a boy in attendance: "Get

up, quick, and open that window before I choke." The boy arose and did what he could, but soon called back, "I can't open the window for my life." "Well, do do something," said the old man; "if you can't open it, break out a pane of glass." The boy kicked out a window light. "O, that is exhilarating," said the old man; "I can breathe now. Break out another and I shall feel almost well." The boy broke out another. "O, that is delightful," said the old man. The boy got back into bed and they both slept soundly all the rest of the night. In the morning, the old man took a survey of his unaccustomed room, and then said: "What did you do in the night?" "Why, I got up and broke two lights out of the window," said the boy.

"No, you didn't," said the old man, "you broke two lights out of that old book cupboard in the corner." Yet the old man had been wonderfully invigorated.

What, then, can we hope to realize from the faith of the infidel? They themselves are not satisfied with their theories and ever and anon we behold them returning to a belief in God and religion. Is it not for us to say whether we will listen to their sophistries and accept their theories, or grasp with unperturbed minds, illumined by the light of divine revelation, the principles of truth instilled already in our souls during the days of our innocence? Let us by true reasoning, enlightened by the Spirit of God, deduce infallibly to our minds facts leading to a natural and perfect faith in true religion. Let us when it is demonstrated and declared by science, that life cannot be made to exist without a life-giver, separate from man and the skill he may attain, seek not to hope for life while denying life's first great cause.

Let us from the beauties and symmetry of all nature and the reign of universal law in the universe, and the adaptability of all things, trace the object designed to the designer. Let us from the contrasted powers, that cannot but be admitted of right and wrong, good and evil, light and darkness, trace each to its legitimate head, and the good to the Father of all light, truth and love. Let us from the demonstrated facts showing there is a spiritual existence, that there is a soul in man, that the soul can and does exist without the body, assure our own intelligence that such spiritual intelligences would not—could not—remain inactive, that the good would rise and system would predominate, that there would be plan and method, path of intelligence and progression; that even in those enduring intelligences would be apparent a designer from the designed, and therefore a divine creator, an ever-controlling, everlasting God.

F. E. Barker.

GRANDMA'S SURPRISE.

GRANDMA was a very old lady. Of course, she wasn't always old, but ever since I can remember her locks were silvery grey, and her face and hands, though white and clear, bore deep creases such as only the cares and burdens of many years can imprint. She lived all alone in a little house, which, judging from its dilapidated condition, had been among the pioneers of the small country town of B——

The front room was of log, with low dirt roof, which was probably the original, while at some later date, an addition, just wide enough for a bed to stand in lengthwise, had been made of adobe, and the slant of the front roof being continued, brought the back end

very near the ground, so low in fact that we children could easily scramble up, to feast ourselves upon the dried plums, which never failed, during early fall, to adorn the whole back end of the roof. Of course grandma gave us permission to help ourselves, for we used to delight in climbing the trees to shake down the fruit for her, and I think she almost thought we owned an interest in them.

The interior of the house was quite comfortable and always tidy, though but scantily furnished. In the center of one end was a large chimney and an open fireplace, equipped with andirons and a swinging crane. In this fireplace, with chips, sticks or any kind of wood she could procure, grandma did her cooking. In one corner of the room stood an old-fashioned green lounge, which seemed to be preferred as a bed to one in the back room, and by it always stood an old wooden chair, with a book and tallow candle placed upon it, convenient for her night reading, for she could not always sleep well at night, and being a great reader, did not waste any hours of wakefulness.

In all, grandma's place was a sort of pleasure ground for all the children of the neighborhood.

Now this grandma was not our grandma at all, nor any relation to us, but she was so very old, and always so kind and pleasant, that we all loved her, and loved to call her by that endearing title.

Her children had all grown up and married, and gone away, and her husband died many years ago, so poor old grandma was left with no one to milk "Old Blackie," or do a chore for her.

Each spring found her at work spading and planting her little patch of garden. She kept it well moistened, and when fall came she harvested her small

crops as independently as a farmer. Upon being asked if she did not become very tired, she would reply, "Oh, no, I always quit work just before I get tired."

Her neighbors all knew that she had but very little to depend upon for support, so they all helped her a little when they thought her in need, and frequently some good friend would drive up and drop off a few sticks of wood at her chip-pile in the street, and drive on, saying nothing. But one year the cold piercing winds of November came, finding poor grandma with no fuel except the remains of a well-scraped chip-yard. Still the dear soul was patient and cheerful, saying nothing of her trouble to any of her neighbors. One of her noblest traits was never to grumble at what fate had in store for her.

One morning she rose rather later than usual, and with basket in hand started out to find fuel with which to cook her scanty morning meal. The first thing that greeted her eyes upon opening the door was a large pile of wood. Grandma dropped her basket, and going over to her bed knelt beside it and thanked Heaven for this goodly gift, and prayed a blessing upon the giver. I think she never knew who left the wood but she was none the less grateful.

A few days after the arrival of the wood at grandma's place, some of us girls at school noticed a group of the boys talking very earnestly about something, and inquisitive as girls usually are, we moved a little nearer, just in time to hear Tom Simpson, the largest of the group, say, "This is the first real load of wood I have ever seen at Grandma Perkins' place, and she doesn't know where it came from and I've been thinking what a lot of fun it would be

for a few of us to give her another surprise, and chop it up for her."

"A whole load?" said Jack Turner. "We couldn't do it in a week."

"Couldn't we?" returned Tom. "If six or seven of us, with good sharp axes, turned loose at it, we'd be through in less than two hours, and tomorrow is Saturday, and we could do it as well as not."

"But I'm going hunting rabbits," put in Sam Parker.

"Now that's what I call ingratitude," replied Tom. "Have you forgotten how grandma let us fill our hats and pockets with plums last summer, and of the big bunches of roses she gave us to take to the May ride?"

Sam dropped his head, and when all the other boys had agreed to go, he couldn't bear the thought of being forever disgraced among his fellows, and said at length, "Well, I guess I can put off my rabbit hunt."

So it was agreed that they were to meet at Tom's place promptly at half-past twelve on the following day.

We girls slipped away carefully, so the boys should not know we had been listening, and Alice said:

Won't that be a delightful surprise?

I wish we could help."

"If we can't chop wood, we can do something just as good," said Lydia.

"What? What?" cried all together.

"We can cook a nice lunch, and surprise the boys as well as grandma," returned Lydia.

"Oh, how lovely!" came from all.

We knew we would have to consult our mothers, but felt sure of their consent for such an act of charity, so we decided on what each one should take as her portion of the picnic, and were to meet at Alice's, just across the street from grandma's, where we were to wait

until the boys were through with their chopping.

That evening after school had dismissed, we girls ran home faster than usual to ask our mothers' consent about the picnic, which was readily granted, for grandma was a favorite with old as well as young. Our good mothers entered heart and soul into our project, and assisted us in every way possible to make it a complete success, and when we started out next day with our baskets there was not one but contained, beside the lunch, some little present for the dear old lady.

About noon on Saturday grandma had been out pecking away at a stick of wood with her dull ax, and had succeeded in breaking off two or three pieces, and had gone into the house and laid down to rest after the exertion and had fallen into a doze.

Promptly at half-past twelve six sturdy boys, each with a newly-ground ax upon his shoulder, were seen moving up the street. Women stared at them, wondering what was going to happen, while men shouted, "Hello there! What's up? Going to make a raid on the forest?" But the boys marched proudly on, and soon reached their destination. They looked around rather shyly to see if grandma was looking, and then with a signal from Tom, six axes came down with a heavy thud upon as many logs of wood.

Crack! crack! crack! Chips flew in every direction, and so interested were the choppers that they looked neither right nor left, each one anxious that he should not be outdone by the others.

Grandma slept quietly for some time, unconscious of what was going on outside. When she awoke she heard the noise of the axes upon the wood, but thought nothing of it, as she was accus-

tomed to hearing her neighbors at work in their wood-yards. We girls watched anxiously from across the way, and when we saw the boys finish the last log, we bounded out into the street, not forgetting our baskets, you may be sure, and after a moment's discourse with the boys, we all went into the house together.

Just to see the look of pleased surprise upon the dear old face as she opened the door in response to our gentle tap, would have been compensation for a double amount of labor.

We soon displayed and assisted in devouring the contents of our lunch-baskets. I never saw grandma² enjoy anything so much. She cracked jokes—she always had a supply on hand—and made us all laugh until we were sure we had never had such a good time in our lives before.

When we had eaten all we could, which was no small quantity, there still remained enough to last grandma for several days, and when we put it all carefully away, and began heaping the packages of sugar, rice, cloth for a good, warm, winter dress, pair of comfort slippers, etc., upon her lap, tears ran down her wrinkled cheeks, and she kissed and blessed us all, until we felt that we had done more good than we had anticipated.

While we girls were brushing up the crumbs and restoring order, the boys stacked the wood neatly in the shanty, and it was not until we were taking leave that grandma, following us to the door, discovered what the boys had done. The dear soul clasped her hands, and tears streamed down her cheeks again. She could not speak, for her heart was too full. She kissed and caressed us all fondly, and we departed, happier than ever before, for we knew

we had performed an act of charity, and had received a full reward.

A PERILOUS JOURNEY.

BELIEVING that testimonies of the Elders who have experienced the protecting hand of their Heavenly Father will always be of interest to Latter-day Saints, and of special benefit to our young people, I submit the following extract from a letter, written on board the steamship *Circassia*, April 23rd, 1897:

President C. N. Lund, Copenhagen:

Dear Brother: I herewith send you a brief account of our voyage, which I believe will be of interest to you and the Saints in your neighborhood. We are all well on board now; the Lord has blessed us and preserved us during our trying ordeal. We have had a very rough sea most of the time, and have met many difficulties on our way.

In the night, between the 9th and 10th inst. a fire had broken out in the ship, and we were thus placed between the two most destructive elements for a time, during which great excitement, lamentations and sorrow prevailed among the crew and passengers. But, after much labor, the fire was extinguished by the sailors. The storm increased to a hurricane, and the sea became extremely rough until the 16th inst. when, at about 8 o'clock p.m., the main shaft broke with a tremendous crash. We are here on board, sixteen returning missionaries. We concluded at once to resort to the never-failing means of relief for the servants of God—prayer. We therefore united in calling upon the Lord to protect us from the impending danger of death in mid-ocean, and as soon as all of us had finished praying the hurricane had subsided and the sea

became very quiet. We consider this a very strong proof of the efficacy of prayer, and the power of God exercised in behalf of His humble servants, and also as a powerful testimony to all on board, for which we with gratitude give God all the glory.

The axis of the propeller which was broken is fourteen inches thick, and weighs forty tons. The sailors declared that this had been the roughest voyage that they had ever experienced. The machinist and his assistants labored hard night and day in order to fix and repair the machinery as far as possible during three days, from the 16th to the 19th inst., when we again began to move, although very slowly, on account of the poor condition of our engines, as the parts were tied together with chains, and we could therefore only proceed with the greatest care. During one of these days we collided with an iceberg, but sustained no serious damage from that accident. During all the days while the repairs were going on, we were drifting upon the great deep without any means to control the ship. There was no opportunity for anchorage, as we were floating with 400 yards of water underneath us, and during four days the flag of distress waved above us to show that we needed help, but no help came to hand except from our Father in Heaven. One night the motion of the vessel was so violent that I was thrown from my berth and got hurt by the fall to some extent, and was laid up for a few days, but I am now all right again.

I have crossed the ocean seven times, and spent about eight years in various missionary fields, and thank the Lord now for His preserving care and kind providence under the many trying scenes through which I have passed.

We arrived safely in New York harbor

on the 27th of April, all well and rejoicing in seeing land again.

Your brother in the Gospel,

C. C. Christenson.

A TIMELY PRAYER.

I ONCE had a little friend in Copenhagen, a Sunday School pupil of mine, whom I thought a good deal of. He was about thirteen or fourteen years old, and was errand boy in Vet and Wessel's dry goods establishment. His father was dead, and he was his sickly mother's chief support. One day, it was the 5th of June, (Denmark's Fourth of July), he had been invited to go to Helsingborg with a party of friends, boys of his own age, under the supervision of one of their day-school teachers for Oscar went to school in the afternoon every week day, Saturday included.

He had looked forward to this day's pleasure for many weeks. The day came at last, as fine and sunny as anyone could wish for. He was to be at Toldbode at six o'clock in the morning, when the steamboat would leave. They woke up just in the nick of time, and Oscar had to hurry very much in order to get there in time.

He could eat no breakfast, and giving his mother a hasty kiss, he was going to fly out of the door when his mother reminded him that they had forgotten their prayers. Oscar glanced uneasily at the clock. There was no time.

"Oh, but I could not think of letting you go off like that without asking God to protect you."

So down they knelt, and the mother offered up their usual morning prayer. Then Oscar ran off as fast as he could, and reached the pier just in time to see the boat and the jolly party steam away

from the landing place. There he stood, with big tears of disappointment gathering in his eyes, while his comrades waved their caps and loudly expressed their regrets for him. Crestfallen and dejected he wended his way slowly home, meeting already happy throngs of the gay Copenhageners going pleasure seeking.

Never in his life had such sorrow befallen him. It seemed to him that life was no longer worth living, and in his heart he began to find fault with his Heavenly Father for the injustice done him.

"I'll bet anything," he complained, "that not one of these other chaps said his prayers this morning, yet they could go all right, while I—this is what I get for being religious."

His mother felt very sorry for him, when she saw him back, and tried to console him with the idea that it was surely good for something. She gave him some money to go to some other pleasure resort, but of course it was not like the long-looked for Helsingborg trip. However the day passed somehow, and along in the afternoon an awful storm arose that raged for several hours with great fury.

The Helsingborg steamer did not return that night, not till the next afternoon.

If Oscar had been absent from his place the next morning he would have lost it, and think what that would have meant for him and his mother. When he heard of the delay he blushed with shame at his own ungrateful thoughts and words, and was thankful for the prayer.

S. Valentine.

SOMETIMES we can excuse a thing in ourselves till we see it done by others.

WHEN PAPA WAS A LITTLE BOY.

"When papa was a little boy
You really couldn't find
In all the State of Washington
A child so quick to mind.
His mother never called but once,
And pa was always there;
He never made the baby cry,
Or pulled his sister's hair.

"He never slid down banisters,
Or made the slightest noise;
And never in his life was known
To fight with other boys.
He always studied hard at school,
And got his lessons right;
And chopping wood, and milking cows
Were papa's chief delight.

"He always rose at six o'clock,
And went to bed at eight,
And never lay abed till noon,
And never sat up late,
He finished Latin, French, and Greek
When he was ten years old,
And knew the Spanish alphabet
As soon as he was told.

"He never grumbled when he had
To do the evening chores,
And ne'er in his all his life forgot
To shut the stable doors.
He never, never thought of play
Until his work was done,
He labored hard from break of day
Until the set of sun.

"He never scraped his muddy shoes
Upon the parlor floor,
And never answered back his ma,
And never banged the door
But truly I could never see,"

Said little Dick Malloy,
"How he could never do these things
And really be a boy."

Georgina Billings, in Youth's Companion.

NOTHING is half so medicinal for our troubles as benevolent sympathy and occupation in the troubles of others.

THERE is no readier way of bringing your own worth into question than by detracting from the worth of others.

IF a hundred men wrong you it is no reason why you should wrong one man.

Juvenile Instructor

GEORGE O. CANNON, EDITOR.

SALT LAKE CITY, UTAH, MAY 1, 1898.

EDITORIAL THOUGHTS.

THE SACRAMENT, ETC.

The question is asked: "Is it proper for the Priesthood who pass the sacrament to partake before passing to the congregation?"

It has never been the rule in the Church for those who administer the sacrament to partake of it first.

We suppose that this question is prompted by the record of the administration of the sacrament by the Savior among the Nephites after His resurrection, which is found in the Book of Mormon. On the first occasion the Lord commanded His disciples that they should bring forth some bread and wine unto Him. When they brought the bread and wine, He took of the bread and broke and blessed it, and gave unto the disciples, and commanded that they should eat. After they were filled, he commanded that they should give the bread unto the multitude. After they had done this, He commanded them to drink of the wine that they had brought, and then to give it unto the multitude. On a subsequent occasion, He partook of the bread and blessed it, and gave to the disciples to eat. After they had eaten, He commanded that they should break bread and give it unto the multitude. He also gave them wine to drink, and commanded them that they should give it unto the multitude. On this occasion neither bread nor wine was brought by the disciples, or by the multitude.

We do not know whether our friend

who writes this question to us has had this example before him or not. But the circumstances under which the Savior gave bread and wine to His disciples, and afterwards commanded them to give to the multitude, were not ordinary circumstances. It was an extraordinary occasion. Should another occasion of the kind arise today, doubtless the same rule would be followed. But this does not apply to the circumstances in which the members of the Church meet and partake of the sacrament in their various places of worship. As we have said, the practice in the Church has not been for the Priesthood to partake first. Were the Twelve Apostles present at any meeting of this kind, they would doubtless partake of the bread and wine first, before it should be handed to the multitude. But this seldom occurs.

A correspondent writes to us about what the Savior said as recorded in Luke 18:8:—

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

He wants to know what coming is here referred to—the time when the Savior will come to dwell on the earth, or the time when the Father and the Son revealed themselves to the prophet Joseph Smith the first time.

The context in the same verse would lead one to believe that the coming which He refers to will be when He comes to dwell upon the earth; for He uses the words, "And He will avenge His Saints speedily."

The Revised Version of the New Testament, known as the Oxford Edition, uses this language:

"Howbeit when the Son of Man cometh, shall He find *the* faith on the earth?"

This probably is as authentic a trans-

lation as the old and commonly used translation, and it makes the question which the Savior asks very applicable to the condition of affairs that existed when He and the Father revealed themselves to the Prophet Joseph Smith.

We are asked, "Who are the Gentiles, and from what tribe or race have they sprung?"

In the sense in which the word "Gentile" is used in the Bible, it appears clear that all are called Gentiles who are not of the House of Israel. The House of Israel is known as the children of the covenant. Their fathers, through faith, prevailed with the Lord and obtained promises from Him, and their descendants profited by those promises so far as to be called the covenant people of the Lord. The Gentiles were not of the seed of those who obtained these promises.

AN inquiry has been addressed to us from Arizona respecting the Priesthood that a Superintendent of a Sunday School should hold. Our friend who writes upon this subject is himself a Stake Superintendent of Sunday Schools, and is also one of the presidents of a quorum of Seventies. He says he should regret very much to leave that quorum, if it be necessary that one holding his position should be ordained a High Priest.

In reply, we say there is no necessity for him to be ordained a High Priest. He can act as Stake Superintendent of Sunday Schools with the utmost propriety while holding his present Priesthood.

President John Taylor gave counsel to the effect that the Stake Superintendents of the Young Men's Mutual Improve-

ment Associations should be High Priests; but this does not apply to the Sunday Schools.

A correspondent asks the question whether it is not a serious sin for a widow, who has been sealed to her husband for time and eternity, to marry a man in any other place than in a temple of the Lord.

This depends upon circumstances. Such a marriage would be for time alone; and it might not be convenient for the couple, even though they were in full fellowship in the Church and able to get a recommend to the House of the Lord, to go to the temple, as it might be a long distance from their place of residence. Being a marriage for time alone, there would be no wrong committed in their being married by an officer in the Church who has the authority to marry.

FALSEHOODS may be stated under impression that they are truths; but lying is characterized by the intention to deceive.

BETWEEN levity and cheerfulness there is a wide distinction; and the mind which is most open to levity is frequently a stranger to cheerfulness.

To reprove small faults with undue vehemence is as absurd as if a man should take a great hammer because he saw a fly on his friend's forehead.

NEVER hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, it is better to hold your tongue than them.

LIFE is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.

Our Little Folks.

EDITOR'S ANSWERS.

MY DEAR DRUID GRAYAL, your questions,
quite clever,

To partially answer at once I'll endeavor;
But scarcely can hope to do justice, I
fear,

To some of your queries, which seem
rather queer.

Why pure snow is white, and not
spiced, is because

It could be nothing else without break-
ing some laws;

Get Nature's great law-book, read all
about snow,

And you'll find out the how and the
why it is so.

The reason the baby would swallow his
fist

Is because of some impulse he cannot
resist;

He may be too warm, or he may be too
cool;

But he knows not the difference—he's
not been at school.

His teeth may be grumbling, trying to
come,

And have hard work to pierce through
his tough little gum;

His stomach may hurt from o'er feeding
or drouth;

All the same, his wee fingers pop into
his mouth.

And he chews them because he just
chooses to do it;

That's plain enough, isn't it? Can't
you see through it?

Of his "uggle" or "guggle" we cannot
be sure;

It is likely from angel talk sacred and
pure.

The "square root" belongs to the "box
tree," I guess;

A "square box," perhaps, with four
corners, not less.

Keep digging, you'll find it, despair is
no use;

And for "goose views" and "manners"
well—ask some old goose.

To "fall in a reverie" may be a gain,
If you fall the right way; or it may give
you pain,

Should you strike over hard on a sub-
ject profound,

And get in too deep with your flouncing
around.

Your sucking a lemon in front of a band
Is not the right way; can you not un-
derstand

Why the players don't relish such sour
things near?

Their music should be full of sweetness
and cheer.

Insects climb when they might not, for
health or for fun;

It is "physical culture," and gracefully
done.

A lack of material; some offer that
As a cause for no tail on the famous
Manx cat.

Others say, why the "tail" is found want-
ing, no doubt,

When the cat was first fashioned the
"tailor" was out.

But I think these notions are each a
mistake;

That the tail was left off for variety's
sake.

Please turn to your questions and note
if bad taste

Is shown in my answers; I've written
in haste.

But, Druid, I hope all these points you
will see,

And kindly remember your friend,

Lula G.

FOR THE LETTER-BOX.

MILL CREEK, UTAH.

DEAR LETTER-BOX: Mamma reads the little letters to us. I have a sister and two brothers. They will write to the Letter-Box some time. Mamma is teaching me to sew. I am making a quilt for my little bed.

Lenore Maxwell.

NEWTON, UTAH.

DEAR LETTER-BOX: I attended every Sunday School last year, and received a present for good attendance. On New Years I was moved to the first intermediate department. We have good teachers and I love them all, and will try to be a good girl, so that they will all love me, and I shall please my parents and my Heavenly Father.

Emma E. Hansen. Aged 8 years.

DEAR FRIENDS: I am twelve years old. I have four studies in school. I have eight sisters, and I had two brothers, but one of them died. I live in Mathewsville, Arizona, and we have no snow on the ground.

Edna Carter.

PIMA, ARIZONA.

DEAR LETTER-BOX: I would like to tell you what a good time we had on Christmas. We had a tree, and Santa Claus covered it with presents for the children. I got a little train of cars, and I think a great deal of them. I have five brothers and one sister, and each of us got something nice on the tree. In the afternoon we had a little dance, and Santa Claus came and gave us such a lot of nuts and candy, and we had such a good time that I shall never forget it.

Alma Larsen. Aged 10 years.

[Alma doesn't tell us whether it was the Sunday School or Primary of the Ward which gave the children such a fine Christmas treat.

L. L. G. R.

LEHI, UTAH.

DEAR LITTLE LETTER-BOX: I heard mamma reading the little letters in the JUVENILE, and wanted her to write one for me. I went with mamma to my aunt's in Springville to spend last Christmas. I was born in exile, because of the persecutions of the Saints, and I have been healed many times by the power of the Lord. I like to go to Sunday School and Primary. I want to be a good boy and be obedient to my parents.

Oliver G. Kirkham. Aged 6 years.

PARIS, IDAHO.

DEAR LITTLE LETTER-BOX: I will write a little story about my little baby brother. This is the first time I have ever written to the JUVENILE INSTRUCTOR.

My little brother has been very sick, but he is better now. He is named after President Budge. Papa and mamma were in the Liverpool Office when Brother Budge was on a mission there. We think so much of Brother Budge that we named our baby William Budge Wallis. When we have prayers he will go and kneel down by a chair and shut his eyes, and he looks so cute. He is only fifteen months old.

Violet Wallis. 12 years old.

DEAR LITTLE LETTER-BOX: I am nine years old. I live in Iona, Idaho. I go to Primary and hear the President read little letters from the JUVENILE INSTRUCTOR, and thought I would write also.

This is the first time I have ever written to the Letter-Box. I will try and do better next time.

Ida Elzina Hansen.

PROVO CITY, UTAH.

DEAR LETTER-BOX: We live on a farm and have turkeys and chickens and cattle. I was sick for two months; then through the blessings of the Lord and the good care of my parents and friends I got better, for which I am very thankful.

Ephraim A. Liechty. Aged 10 years.

MILLVILLE, UTAH.

DEAR LETTER-BOX: I like Sunday School very much. The names of my teachers are Brothers Joseph S. Jessop, James Cantwell, and Walter Humphreys. I am in the Fourth Reader in district school. I am ten years old.

Josephine Yeates.

MONROE, UTAH.

DEAR LETTER-BOX: I will tell you how my ma was healed through prayer. She was sick, and my brother, older than me, and myself went out and prayed for her. When we came in she had begun to get better and she got well. I have four brothers and nine sisters. I have ninety-nine cousins in Monroe.

Ida L. Larsen, Aged 13 years.

MONROE, UTAH.

DEAR LITTLE LETTER-BOX: I would like to encourage the children to try and keep the Word of Wisdom. I have never drank tea and coffee, and have not eaten pork for almost two years and feel blest by so doing.

Lottie Larsen. Aged 11 years.

TEMPE, MARICOPA CO., ARIZ.

DEAR LETTER BOX: I have a pony; his name is Tony. I have a bicycle, too. We have a mocking-bird; his name is Dickie. We do not shut him up in a cage. He is a great singer. I take the JUVENILE INSTRUCTOR, and think it is a nice paper. The Lord is kind to everyone who tries to serve Him. I will tell you something that happened to my little brother. He had the fever, and Brother Metz administered to him, asking the Lord to help him, and the next morning he was well. This is my first attempt to write.

I remain your friend

Leslie Johnson. Aged 12 years.

MONROE, UTAH.

DEAR LETTER-BOX: I have eight brothers and six sisters. We go to school and to Sunday School and Primary. I have never written to the Letter-box before, but hope to write again.

Nettie Naanock. Aged 11 years.

MONROE, UTAH.

DEAR LITTLE LETTER-BOX: This is the first time I have written to the JUVENILE. I have two sisters and six brothers, and go to school and am in the Third Reader. I like to read and write. We go to Sunday School and Primary. I was ten years old last September.

Printha Ninget.

LYMAN, IDAHO.

DEAR LETTER-BOX: I like to read your stories. And I like to go to school and Sunday School. I read all the Letter-Box. When I have a piece to speak I can speak it, or a song to sing

I can sing it, or do almost anything but turn a somerset.

Leroy Coons. Aged 11 years.

LOGAN, UTAH.

DEAR LITTLE LETTER-BOX: I will tell you how I met with an accident. I was jumping from a fence and caught my overalls on a picket, and broke my leg. For a week I got little sleep or rest, day or night; and my leg was very painful for about two weeks. Then it began to be easier, and in four or five weeks I could get about on crutches. I have much to be thankful for that I was not hurt worse, and that my leg is getting well and strong again.

Thomas Rowland. Aged 11 years.

DEWEYVILLE, UTAH.

DEAR LETTER-BOX: I was born in Pocatello, Idaho. My parents gave me away. The folks they gave me to moved to Oregon, and lived together there a few years. Then they parted, and the woman gave me to Brother Kingsford. I have been with his family nearly five years, and have a good home.

Tracy Kingsford.

Dear Tracy: Yours is a very romantic and sad little story. But so far, it ends well. And if you are always truthful and honest, and appreciate the blessings of having a good home and kind friends, you will go on gaining blessings to the end of your life.

L. L. G. R.

DEAR LETTER-BOX: When Howard was four years old he went to St. George with his mamma to see his grandma. He was very sick while

there. He was soon so weak he could not sit up. He said, "Get the good men to pray for me; that is the way to get well." Two good men came and anointed him with oil and prayed for him. He got down and could run about, and wanted something to eat. He was not sick any more. One of the brethren who prayed for him said, "The faith of that little boy is the faith that moves the heavens." Just think of it, children, what power there is in an innocent child's faith. "Don't forget to pray."

Aunt Lydia.

ST. JOHN IDAHO.

DEAR LITTLE LETTER-BOX: My father has a farm about three miles from St. John. I live at the farm in the summer, and in town in the winter, so I can go to school. My papa raised a pretty fair crop last year, of wheat and oats about 700 bushels, and of hay about 200 tons. He sold uncle Jesse 150 tons to feed his sheep; he has about 1400 head. We are building a new meeting house in our ward. We have good Sunday Schools and Primary meetings. My father is Bishop of the place, and has been for the last 13 years. I am twelve years old, and was ordained a Deacon on the 22nd of January, 1898. I want to make a good man, and mamma says to make a good man I must be a good boy.

Yours truly,

James E. Harrison.

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[WHEN ORDERING MENTION THIS PAPER.]



CURRENT TIME TABLE.

IN EFFECT MARCH 5th, 1898.

LEAVES SALT LAKE CITY.

No. 2—For Provo, Grand Junction and all points East	8:45 a. m.
No. 4—For Provo, Grand Junction and all points East	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points	5:00 p. m.
No. 3—For Ogden and the West	9:10 p. m.
No. 1—For Ogden and the West	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East	12:20 p. m.
No. 3—From Provo, Grand Junction and the East	9:05 p. m.
No. 6—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points	5:25 p. m.
No. 2—From Ogden and the West	8:35 a. m.
No. 4—From Ogden and the West	7:30 p. m.
No. 7—From Eureka, Payson, Provo and all intermediate points	10:00 a. m.
No. 41—Arrives from Park City and intermediate points at	5:30 p. m.

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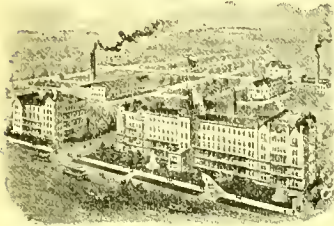
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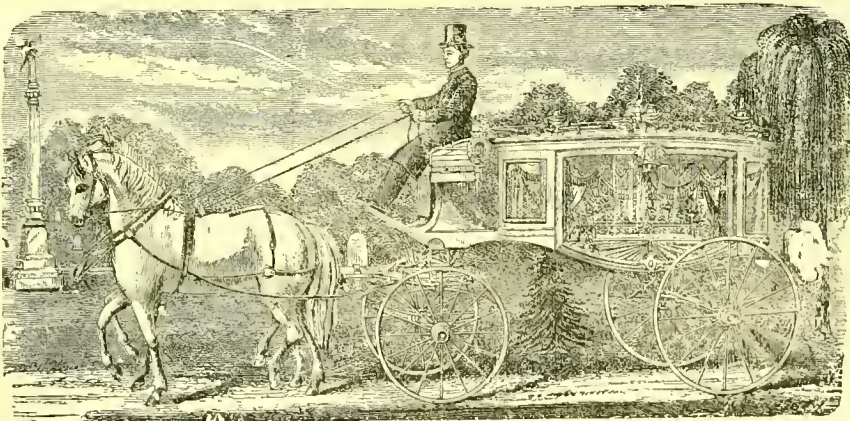
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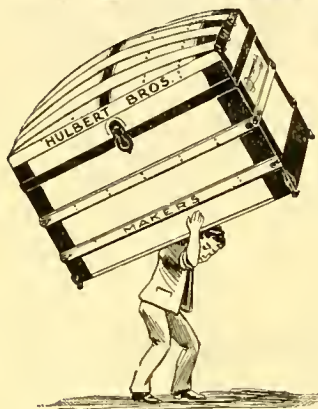
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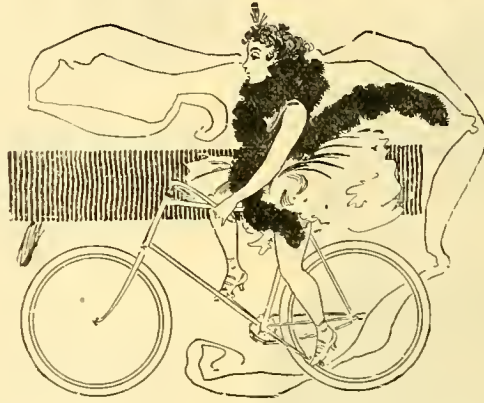
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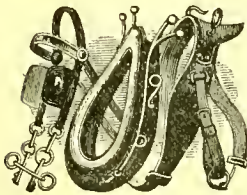
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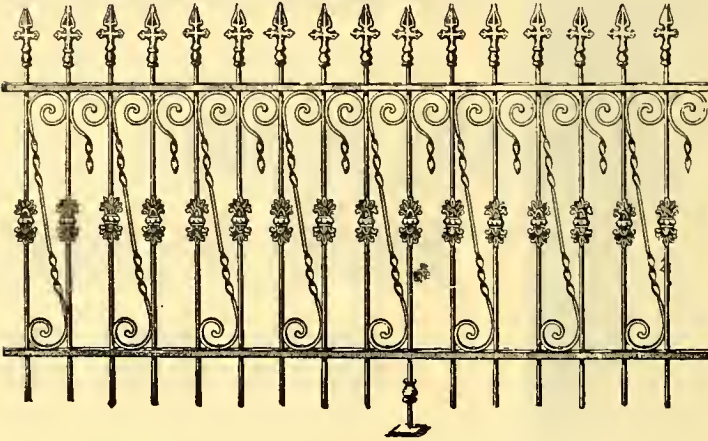
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Boys black ribbed stockings, spliced knees 15, 20, 25 c per pair.

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